S.C.
283.757
P94j
1832

JOURNAL

OF THE

Proceedings

OF THE

44th ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

DIOCESE OF SOUTH-CAROLINA;

HELD IN

St. Michael's Church, Charleston,

ON THE 15TH, 16TH AND 17TH OF FEBRUARY,

1832.

CHARLESTON:
PRINTED BY A. E. MILLER,
Ns. 4 Broad-street.
1832.

283.757
P94j

EX LIBRIS

THE
SOUTH CAROLINIANA
LIBRARY

A List of the Clergy,

Belonging to the Protestant Episcopal Church in the Diocese of South-Carolina.

The Right Rev. Nathaniel Bowen, D. D. *Bishop.*

PRIESTS.

The Rev. Jasper Adams, D. D. *Principal of Charleston College.*
The Rev. David I. Campbell, *Minister of St. Stephen's Parish, and of the Chapels at the Black-Oak, and the Rocks.*
The Rev. John W. Chanler, *residing in Charleston.*
The Rev. Augustus L. Converse, *Rector of the Church at Claremont.*
The Rev. Frederick Dalcho, M. D. *Assistant Minister of St. Michael's Parish, Charleston.*
The Rev. Francis P. Delavaux, *Rector of St. Bartholomew's Parish.*
The Rev. Rhodolphus Dickinson, *residing in Abbeville District.*
The Rev. Charles P. Elliott, *Rector of Prince William's Parish.*
The Rev. Patrick H. Folker, *Rector of Christ Church, Greenville.*
The Rev. Andrew Fowler, *Minister of Christ Church Parish.*
The Rev. Hugh Fraser, *residing in All-Saints Parish, Waccamaw.*
The Rev. Christopher E. Gadsden, D. D. *Rector of St. Philip's Parish, Charleston.*
The Rev. Allston Gibbes, *Assistant Minister of St. Philip's Parish, Charleston.*
The Rev. Henry Gibbes, *residing in Charleston.*
The Rev. Paul T. Gervais, *residing in St. John's Parish, Colleton.*
The Rev. Thomas Gates, D. D. *residing in Charleston.*
The Rev. Philip Gadsden, *Rector of St. Paul's Parish.*
The Rev. Christian Hanckel, *Rector of St. Paul's Church, Radcliffeborough.*
The Rev. Paul T. Keith, *Rector of Prince George's Parish, Winyaw.*
The Rev. Maurice H. Lance, *residing in Charleston.*
The Rev. William H. Mitchell, *residing in Charleston.*
The Rev. Alexander W. Marshall, *Rector of St. David's Parish, Cheraw.*
The Rev. Edward Phillips, *Rector of Grace Church, Camden.*
The Rev. Milward Pogson, *residing in Charleston.*
The Rev. Francis H. Rutledge, *Rector of the Parish of St. Thomas and St. Denis.*
The Rev. John Jacob Tschudy, *Rector of St. John's Parish, Berkley.*
The Rev. Thomas House Taylor, *Rector of St. John's Parish, Colleton; and of Grace Church, Sullivan's Island.*

SoCar
283.757
P94

The Rev. Edward Thomas, *Rector of Trinity Church, Edisto; and of St. Stephen's Chapel, Edingsville.*
The Rev. Paul Trapier, *Rector of St. Andrew's Parish*; *and of St. James' Church, James Island.*
The Rev. William S. Wilson, *Rector of St. Matthew's Parish.*
The Rev. Joseph R. Walker, *Rector of St. Helena Parish, Beaufort.*
The Rev. Thomas J. Young, *Rector of St. Luke's Parish.*

DEACONS.

The Rev. John S. Field, *residing in Beaufort.*
The Rev. Alexander Glennie, *officiating in All-Saints Parish, Waccamaw.*
The Rev. David M'Elheran, *Minister of St. Helena Church, on St. Helena Island.*

A LIST

OF THE

CLERGY AND LAY-DELEGATES,

WHO

ATTENDED THE CONVENTION OF 1832.

CLERGY.

The Right Rev. Nathaniel Bowen, D. D. Bishop of the Diocese, and Rector of St. Michael's Parish, Charleston.

The Rev. Jasper Adams, D. D. Principal of Charleston College.

The Rev. David I. Campbell, Minister of St. Stephen's Parish, and of the Chapels at the Black-Oak and the Rocks.

The Rev. Augustus L. Converse, Rector of the Church at Claremont.

The Rev. Frederick Dalcho, M. D. Assistant Minister of St. Michael's Parish, Charleston.

The Rev. Francis P. Delavaux, Rector of St. Bartholomew's Parish.

The Rev. Charles P. Elliott, Rector of Prince William's Parish.

The Rev. Andrew Fowler, Minister of Christ Church Parish.

The Rev. Christopher E. Gadsden, D. D. Rector of St. Philip's Parish, Charleston.

The Rev. Allston Gibbes, Assistant Minister of St. Philip's Parish, Charleston.

The Rev. Philip Gadsden, Rector of St. Paul's Parish.

The Rev. Christian Hanckel, Rector of St. Paul's Church, Radcliffeborough.

The Rev. Paul T. Keith, Rector of Prince George's Parish, Winyaw.

The Rev. Alexander W. Marshall, Rector of St. David's Parish, Cheraw.

The Rev. David M'Elheran, Deacon, Minister of St. Helena Church, on St. Helena Island.

The Rev. Edward Phillips, Rector of Grace Church, Camden.

The Rev. Francis H. Rutledge, Rector of the Parish of St. Thomas and St. Denis.

The Rev. Thomas House Taylor, Rector of St. John's Parish, Colleton.

The Rev. Edward Thomas, Rector of Trinity Church, Edisto; and of St. Stephen's Chapel, Edingsville.

The Rev. Paul Trapier, Rector of St. Andrew's Parish, and of St. James' Church, James Island.

The Rev. Joseph R. Walker, Rector of St. Helena Parish, Beaufort.

The Rev. Thomas J. Young, Rector of St. Luke's Parish.

LAY-DELEGATES.

St. Michael's Parish—David Alexander, Hon. Samuel Prioleau, Jas. L. Petigru, Horatio S. Waring, M. D. James Jervey.
St. Philip's Parish—Thomas W. Bacot, Joseph Manigault, Thomas Lowndes.
St. Paul's Church, Radcliffeborough—Major Samuel Wragg, Edward H. Purcell.
St. Helena Parish, Beaufort—Stephen Elliott, John M. Verdier, Henry M. Stuart.
St. Bartholomew's Parish—William M. Smith.
St. Luke's Parish—William Heyward.
St. Helena Church, on St. Helena Island—Thomas A. Coffin, John Fripp.
All-Saints Parish, Waccamaw—Alexander Glennie.
St. James' Parish Goose-Creek—Major Edward H. Edwards.
St. Andrew's Parish—Col. Simon Magwood.
St. Paul's Church, Pendleton—Charles C. Pinckney.
Prince William's Parish—Frederick G. Fraser.
Grace Church, Camden—Col. James S. Deas.
St. James' Church, James Island—Thomas H. S. Thayer.

The following Clergymen, entitled to seats in the Convention, did not attend:

The Rev. Patrick H. Folker, Rector of Christ Church, Greenville.
The Rev. John Jacob Tschudy, Rector of St. John's Parish, Berkley.
The Rev. William S. Wilson, Rector of St. Matthew's Parish.

The following Clergymen, not entitled to seats, were admitted to the sittings of the Convention:

The Rev. Mr. Lance; the Rev. Mr. Mitchell; the Rev. Mr. Chanler; the Rev. Henry Gibbes. And likewise the following Candidates for Holy Orders, in this Diocese: Mr. Dexter Leland, and Mr. Peter J. Shand.

The Church in this Diocese consists of the Bishop, 32 Priests, 3 Deacons, and 46 organized Congregations.

JOURNAL

OF THE PROCEEDINGS, &c.

Charleston, Wednesday, February 15, 1832.

THIS day having been appointed by a special resolution, for a stated meeting of the Convention of the Protestant Episcopal Church in the Diocese of South-Carolina, the Right Rev. Dr. Bowen, with several of the Clergy and Lay-Delegates, attended at St. Michael's Church, at half-past 10 o'clock; when Morning Prayer was read by the Rev. Augustus L. Converse, Rector of the Church at Claremont; and a Sermon delivered by the Rev. Francis H. Rutledge, Rector of the Parish of St. Thomas and St. Denis. The Holy Sacrament of the Lord's Supper was then administered by the Bishop, assisted by the Rev. Francis P. Delavaux, Rector of St. Bartholomew's Parish.

The Right Rev. Bishop Bowen took the Chair, *ex-officio*. The Rev. Dr. Dalcho, Secretary.

The following Clergy attended, *ex-officio;* and the following Lay-Delegates having presented satisfactory testimonials of their respective appointments, took their seats accordingly: viz.

St. Michael's Parish—The Right Rev. Nathaniel Bowen, D. D. Rector; the Rev. Frederick Dalcho, M. D. Assistant Minister; David Alexander, Hon. Samuel Prioleau, James L. Petigru, Horatio S. Waring. M. D. James Jervey.

St. Philip's Parish—The Rev. Christopher E. Gadsden, D. D. Rector; the Rev. Allston Gibbes, Assistant Minister; Thomas W. Bacot.

St. Paul's Church, Radcliffeborough—The Rev. Christian Hanckel, Rector.

Prince George's Parish, Winyaw—The Rev. Paul T. Keith, Rector.

St. Helena Parish, Beaufort—The Rev. Joseph R. Walker, Rector; Stephen Elliott, John M. Verdier. Henry M. Stuart.

St. John's Parish, Colleton—The Rev. Thomas House Taylor, Rector.

Christ Church Parish—The Rev. Andrew Fowler, Minister.

St. Paul's Parish—The Rev. Philip Gadsden, Rector.

St. Bartholomew's Parish—The Rev. Francis P. Delavaux, Rector; William M. Smith,

St. Luke's Parish—The Rev. Thomas J. Young, Rector: William Heyward.

Trinity Church, Edisto; and St. Stephen's Chapel, Edingsville—The Rev. Edward Thomas, Rector.

St. Helena Church, on St. Helena Island—The Rev. David M'Elheran, Deacon, Minister; Thomas A. Coffin.

The Church at *Claremont*—The Rev. Augustus L. Converse, Rector.

St. Stephen's Parish, and the Chapels at the Black-Oak and the Rocks—The Rev. David I. Campbell, Minister.

St. Thomas and St. Denis—The Rev. Francis H. Rutledge, Rector.

All-Saints Parish, Waccamaw—Alexander Glennie.

St. Andrew's Parish—The Rev. Paul Trapier, Rector.

St. David's Parish, Cheraw—The Rev. Alexander W. Marshall, Rector.

St. Paul's Church, Pendleton—Charles C. Pinckney.

Prince William's Parish—The Rev. Charles P. Elliott, Rector; Frederick G. Fraser.

Grace Church, Camden—The Rev. Edward Phillips, Rector.

A quorum of the Churches being present, the Convention proceeded to business.

A letter was read, addressed to the Bishop by Mr. John Rivers, Chairman of the Vestry of St. James' Church, James Island, expressing their desire to be admitted into union with the Convention of the Church in this Diocese; and stating, further, "that the Chapel after a lapse of thirty years, had been repaired, and fitted up for divine worship; that Vestrymen, Wardens, and Delegates have been duly elected; an act of incorporation obtained; and the Rev. Paul Trapier elected Rector: and that they are enabled to make provision, in some suitable degree, for his support." They further state, that they "are willing, and do hereby conform to the Constitution and Canons of the General Convention, and the Constitution and Canons of the Convention of this Diocese, which are now, or may hereafter be enacted by authority of the same:" Which being in conformity with the 12th Article of the Constitution, it was, on motion, Resolved, that St. James' Church, James Island, "be considered in union with the Convention of the Church in this Diocese." Mr. T. H. S. Thayer, having produced satisfactory testimonials of his appointment as a Delegate from the same, took his seat accordingly.

The Convention proceeded to the election of a Secretary and Treasurer, when the Rev. Dr. Dalcho was unanimously re-elected.

The Rules of Order were read, in conformity with the 13th Rule.

On motion of the Rev. Mr. Trapier, it was Resolved, that the Clergy of the Protestant Episcopal Church, who may be in the city, and not entitled to seats; and the Candidates for Holy Orders in this Diocese, be admitted to the sittings of the Convention.

On motion of the Rev. Mr. Gibbes, the President was requested to appoint Preachers to the next Convention: whereupon, the Rev. Dr. Adams, Principal of Charleston College, was appointed to preach at the opening of the Convention; and in case of his failure, the Rev. Philip Gadsden, Rector of St. Paul's Parish.

The Rev. Mr. Gibbes, Secretary of the Standing Committee, presented, for the information of the Convention, the following abstract of their proceedings during the past year:

To the Right Rev. Nathaniel Bowen, D D. President of the Convention:

The Standing Committee of the Diocese communicate for the information of the Convention, the following abstract of their proceedings during the past year:

In the discharge of their Canonical duties, they have given their assent to the consecration of the Rev. Levi S. Ives, elected Bishop of the Protestant Episcopal Church in the State of North-Carolina, and the Rev. Benjamin B. Smith, elected Bishop of the same in the State of Kentucky. They have declined assenting to the consecration of the Rev. Charles P. M'Ilvaine, elected Bishop of the State of Ohio, in the room of Bishop Chase, resigned.

They have granted the requisite certificate to the Rev. David M'Elheran, Deacon, for his admission to the Order of Priests; to Mr. Alexander Glennie, for his admission to the Order of Deacons; and to Messrs. William H. Barnwell, and Peter J. Shand, for their reception as Candidates for Holy Orders in this Diocese.

On motion of the Rev. Dr. Gadsden, the President was requested to appoint the Standing Committee of the Diocese for the ensuing year: whereupon, the President made the following appointment:

The Rev. Christopher E. Gadsden, D. D.	David Alexander,
Paul T. Gervais,	Keating Simons,
Frederick Dalcho, M. D.	Thomas Lowndes,
Allston Gibbes,	Samuel Wragg,
Christian Hanckel.	James Jervey.

On motion of the Rev. Dr. Gadsden, the President was requested to appoint Delegates to represent the Church in this Diocese, in the next General Convention: whereupon the President made the following appointment:

The Rev. Christopher E. Gadsden, D. D.	William Heyward,
Allston Gibbes,	Thomas Lowndes,
Paul T. Gervais,	Hon. Wm. Drayton,
Christian Hanckel,	Robert J. Turnbull.

Conformably with the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church," the Bishop delivered the following Address:

Brethren of the Clergy and Laity:

I have but little to communicate as to Episcopal transactions, done since we last met each other in Convention. You are aware of the reason of this. The state of my health, by the blessing of a kind Providence, somewhat ameliorated, having permitted me, before my absence from the Diocese, to visit Christ Church Parish and St. John's, (Berkley,) Confirmation was administered in the first named of these parishes, where the Rev. Mr. Fowler is worthily endeavouring to keep together a small congregation of pious people.

St. Andrew's, on the Main, was also visited; and St. James' Church, (James-Island,) which had been made, by a happy and mutually satisfactory arrangement between its congregation and the Vestry of St. Andrew's, of which it had been a Chapel of Ease, into a distinct Parish Church, was consecrated.

Since my return from an absence, of more than seven months duration from the Diocese, (commencing a few days after the last mentioned particular of Diocesan duty) I have held the customary annual Confirmation for the churches of this city, in St. Michael's Church. The only Ordination, proper to the Diocese, which has taken place within the year, was that of Mr. David M'Elheran—admitted in February last, to Deacon's Orders. The Rev. Mr. Bartow of St. Simon's, has recently been admitted by me to Priest's Orders, on testimonials from the Standing Committee of Georgia, in behalf of whose few churches I have for several years, as you are aware, performed Episcopal offices, in conformity with provisions of the 20th Canon, of the General Convention.

The only Candidates for Orders, received since the last Convention, are Mr. William H. Barnwell of Beaufort, and Mr. Peter J. Shand of this city. These are instances which are calculated to have an encouraging influence as to other and younger persons, inclined, but hesitating and fearful, to offer themselves to the service of the Church, in the Ministry. Temporal inducement this calling certainly has nothing of, especially in this portion of the Church. There is, in the renunciation of the advantages of temporal interest and distinction already had, and of the clear prospect of their increase, which the cases of these individuals imply, an example of generous fearlessness of the consequences of "*forsaking all for Christ's sake, and the gospel's*," which we will hope to see some at least, of the youth of our community, disposed to emulate. It is melancholy to look at the want of clergymen now existing throughout our borders. Exertions should be made by the friends of the Church and religion, whether in the Ministry or not, in some degree, at least, to supply it. Much has been said of obtaining ministers from England. That many very pious and respectable young men, who have received Orders in the Church of England, with little or no prospect of preferment there, would gladly change that sphere of action, for that of our church in the United States, I cannot doubt. But I am sure of the necessity of our being able to give distinct and special invitations, accompanied with some definite proposals both of employment and support, before any such would emigrate to us, as we should desire to receive. One great reason of the difficulty of our inducing young men, in sufficient numbers, to make the Ministry their calling, undoubtedly is, the too little and precarious provision, which, except in a comparatively few places, exists for its maintenance. Other causes obviously operate; but these, with less uncertainty as to the means of support, beyond the few first years of serving, when a very little will meet the calls of individual and personal need, might, in a great degree, be overcome. With all the discouragements and difficulties which in this

interesting matter beset us, we should not forgo the exertion which it claims. At the same time, no anxiety for the necessity of the Church in this respect, should induce any oversight of defects of character and qualifications, in all respects proper for the Ministry. The whole number of Candidates for Orders in the Diocese is, now, only *five*.

Since the last Convention, the Rev. Mr. Elliott, originally of this Diocese, has returned into it; and is now, I trust, usefully occupied with the charge of Prince William's Parish. No other accession to the number of our clergy has taken place, except that made by the ordination of Mr. M'Elheran, a deacon; while in several instances, our churches have become vacant. The Rev. Mr. Mott, last year rector of Trinity Church, Columbia, has left the Diocese. The Rev. Mr. Dickinson, for many years minister of St. Paul's Church, Pendleton, has resigned the charge of that church: and the Rev. Mr. Chanler of St. Mark's, Clarendon, and the Rev. Mr. Mitchell of St. James', Santee, have both discontinued to serve the parishes in which they had been employed. The last named of these, is entitled to the confidence and support of the members of our Church in a laudable endeavour to derive more adequate support for his family, from a female academy conducted by him in this city, than his parish had afforded him. The Rev. Mr. Trapier has become rector of St. James' Church, James-Island, as well as of St. Andrew's Parish; and the Rev. Mr. M'Elheran, who had served the greater part of the year, the church erected for the poor of our communion in this city, has recently accepted an invitation to become the minister of St. Helena's Church, St. Helena Island, from which the Rev. Mr. Field had removed. The Rev. Mr. Taylor has accepted the charge of the church on Sullivan's Island, which the Rev. Mr. Rutledge had resigned. I am not aware of any other changes, as to the Ministry among us, which have taken place within the year. Besides the churches mentioned already, as having become vacant, viz. Trinity Church, Columbia; St. Paul's, Pendleton; St. Mark's, Clarendon; and St. James', Santee; that also of All-Saints, Waccamaw, reported last year as vacant, still continues without a minister. It has been kindly served, occasionally, by the Rev. Mr. Fraser; and a candidate for orders, licensed to officiate as a lay-reader, has assembled the congregation statedly.

The vacancies made in the Diocese, and the small number of persons offering themselves to the service of the Church in its Ministry, may seem to indicate a deteriorated and declining state of our institutions. I feel, however, that such an explanation of these facts, needs not be resorted to. The same disposition and ability to support the Ministry, which before existed in most of the places vacated, still remain, and are ready to avail themselves of any suitable opportunity of having its offices renewed; while in one or two places the altered state of population, and its condition, will sufficiently account for their present discontinuance. I know not of any decline in the state of our heretofore well conditioned churches,

except as to that of one,* the report of whose excellently diligent and faithful minister, will shew you the unhappy effect of the privation, by death, of many of its most valued and zealous members. There is reason, on the other hand, to entertain the hope, that the prosperity of such of our churches is rather greater than less than it had been; and that confirmed stability and soundness have been resulting from the combining influences of steady, persevering ministerial fidelity, and outward agitations of religious opinion and feeling, inducing within our household of faith, more than ordinary reflection and inquiry.

In some portions of the Diocese, an extraordinary religious action has produced an excitement more than usual. Of the effects of this, were our hopes to be influenced by the example of similar occurrences at other seasons, under different auspices, and in other places, we should be bound to suspend them, until time should shew whether the work of men had received a sufficiently legible impress of the spirit of God. Decidedly persuaded, that the name of "revivals," with the sense commonly affixed to it, given to such occurrences, assumes for them more than we are authorized to admit of special divine interposition and blessing, I will not refuse to acknowledge any satisfactory evidence which a happy change of individual and social religious character may afford, that peculiar exertions of zeal have produced results making a befitting subject for the Church's joy.

With respect to such exertions of zeal, however, in gathering the people to religious assemblings for several successive days, to the suspension, or at least the interruption, in a great degree, of the engagements of common life, pursued under the authority of the law from heaven, which gives to *mankind six days for labour in all that they have to do*, I cannot but be strongly persuaded at least of their inexpediency, except under rare and very peculiar circumstances. In all places where the regular Ministry of the word and sacraments is had, and the offices of the Church are celebrated on the Lord's day, under circumstances implying their generally happy influence, and bespeaking the satisfaction of the people with the manner of their administration, I could not receive any other impression of such assemblings, than that they must tend more to confusion than edification. I need not state more particularly the character of the exceptions to which I allude. Nor need I indulge the apprehension, I trust, of the existence anywhere within our borders, of an eccentric enthusiasm, which, under the name of zeal, will mistake the religion of imagination, feeling and words, for that of the judgment, and the heart and life, and postpone, in importance, the approved order and doctrine of the Church, having indispensable claims to be observed, to every temporary and varying device of individual caprice or pride. I am happy in knowing, as yet, nothing among us, that can, in any degree, merit the imputation of such error; and will only

* Claremont.

further remark, of the excitement which the extraordinary movements referred to are made to produce, that, in general, its tendency is to the rejection of the proper influence of pastoral counsel and authority, and to admit of no confinement of its operation within limits of the Church's prescribing; and that where such is the case, and any other effect comes from it, than that which exhibits our congregations more *grounded and settled* in the sober, scriptural, practical christianity of our Church, its existence becomes a reasonable matter of regret. That such good effect may, by an adequate vigilance, discretion and ability, on the part of ministers, be made to come from it, I would not dispute—but that the exertion of the same vigilance, discretion and ability, combined with the utmost possible activity, in the ordinary, noiseless tenor of our Church's way of Ministry, is more to be relied on for an influence, gladdening to the souls of those *who love the Lord Jesus Christ in sincerity, and approved of Him of whom the whole body of the Church is governed and sanctified*, is my sincere and deliberate conviction. I shall regret, at the same time, to differ, in entertaining such conviction, from any of my brethren.

As suggested by the subject of these observations, it may not be improper for me to remark, that the day on which our lot has fallen, certainly requires of the ministers of Christ, more than ordinary exertions of fidelity in their calling. It is marked with circumstances which call for the deepest concern of the friends of religion; and its ministers especially, while they studiously abstain from every thing that may possibly be liable to the reproach of the absence from their conduct of moderation, charity, or justice, cannot forego the claim which it makes on them for increased devotion to the objects of their calling, and hope, in the great event of earthly scenes, to "*deliver their own souls.*"

My brethren of the laity who are present as representatives of the general body of those to whom I hold a relation of deeply affecting responsibility, will excuse my asking, through them, to be permitted to bespeak for the evil of their day, the most serious solicitude, expressing itself in all duly advised and prudent measures, that may give an increased efficacy among them to the ministry of the word and ordinances of God. This they cannot but regard as the *most available*, if not the *only* human means to be comfortably confided in, of restraining the prevalence of sentiments, destructive alike to the hopes of parents, citizens and men.

It will be seen by the Parochial reports when read agreeably to the provisions of the 45th Canon of the General Convention, that some of the clergy have given attention, so far as circumstances would permit, to the religious instruction of the slave population of their parishes. The rector of St. John's, Berkley, wanting in no fidelity of purpose as to the responsibilities that are upon him, has endeavoured, for a series of years, to give such instruction, under the observation and in the presence of proprietors and overseers, on plantations. His success, although less than could be desired, is not so little as to discourage his disinterested perseverance in that

species of duty. When it cannot be performed in this way, seeming to me the most likely to be efficient, and for which I could earnestly desire that in all our parishes, proprietors might be induced to institute some regular provision, the mode which has been happily pursued in Christ Church and St. Andrew's Parishes, of assembling the coloured population at the church, before or after morning service—or the mode adopted at Beaufort—or that in St. Luke's Parish, cannot but be beneficial, and must decidedly approve itself to all who look with due consideration, to the interests, as affected by it, whether of religion, humanity or policy.

Of our General Theological Seminary, always so interesting to the Church in this diocese, I have no particular information to impart, but what may more definitely and authentically be brought before you in a report of a committee on the subject of it, appointed with instruction, as usual, to report before the Convention adjourns.

Of our excellent and valuable charity, the 'Society for the Advancement of Christianity in South-Carolina,' I cannot forbear, as usual, to recommend the claims to all members of the Convention, and, through them, to as many other members as possible of the church in the diocese. The report of the last year's proceedings of its Board of Trustees, is not yet ready for distribution. It is desirable that the parishes should advert to its trusteeship of funds belonging to country churches. It is the safest, perhaps, and best disposal of them that can be made. The books of the Treasurer, shewing the state of such funds, as well as those instituted by the Convention under the names of the 'Bishop's Permanent and Common Funds,' will be laid on the table for the inspection of all who are interested.

There is nothing more with which I need detain you from the business for which you have come together. I cannot dismiss your attention, however, without reverting to the absence which an afflicting Providence had rendered necessary for me, during so large a portion of the year. The indulgence of the Vestry of the Church to which I am particularly, as a pastoral minister, related, both in advising it, and tendering the utmost accommodation in their power, as to its expense, as well as the kindly facilitating services with respect to it, of my brethren of the clergy, demand my cordial acknowledgments. The occasion afforded by it of intercourse, in such little degree as bodily infirmity would permit, with the clergy of the Church of England, enabled me to realize the kindly and liberal fraternal-affections entertained by them towards our Church in the United States; while the generous christian hospitality of distinguished individuals among them, of different orders, became the subject of a sensibility, which cannot soon be permitted to pass away from my mind. Brought by it, also, personally to admire the pious zeal and learned ability by which I had, indeed, not been unaware that as a body they are distinguished; I have found the desire and anxiety which I had previously entertained of a closer intimacy of communication with them, greatly increased. It is plain to me, that our institutions, in their spiritual interest and

character, could not but derive from it much and various advantage. Unfavourable political-influences from such a source will now be apprehended by none; nor can any among our clergy be supposed capable of the absurdity of being thus rendered impatient of the civil condition of the Church among ourselves. Above all, the goodness of God in permitting this absence, on obvious accounts so painful, to be passed, not in safety only, but with advantage as to the object for which it had been most reluctantly undertaken, requires a gratitude, which I must always feel my utter inability to express. NATHANIEL BOWEN.

On motion of the Rev. Dr. Gadsden, the President was requested to appoint a Committee on the General Theological Seminary: whereupon, the President appointed the Rev. Dr. Gadsden, the Rev. Mr. Taylor, Mr. Lowndes, Mr. Alexander, and Mr. Jervey.

The Secretary reports, that in conformity with a Resolution of the last Convention [Journal, p. 34] he addressed a circular letter to each of the Parishes which had not paid their quota to the Building Fund of the General Theological Seminary. Answers having been received from three of the Parishes, they are herewith submitted. On motion, it was Resolved, that they be referred to the Committee on the General Theological Seminary.

On motion of the Rev. Mr. Taylor, the Convention adjourned until to-morrow morning at half-past 10 o'clock.

Thursday, February 16, 1832.

The Convention met according to adjournment. Morning Prayer was read by the Rev. Mr. Elliott, Rector of Prince William's Parish. The Proceedings of yesterday were read.

The following Lay-Delegates, whose certificates of appointment were yesterday read and approved, appeared and took their seats: viz. Samuel Wragg, from St. Paul's Church, Radcliffeborough; Joseph Manigault and Thomas Lowndes, from St. Philip's Parish.

The following Lay-Delegates, having presented satisfactory testimonials of their respective appointments, appeared and took their seats: viz. Edward H. Edwards, from St. James' Parish, Goose-Creek; John Fripp, from St. Helena Church, on St. Helena Island; James S, Deas, from Grace Church, Camden; Simon Magwood, from St. Andrew's Parish.

The Treasurer laid his accounts before the Convention: whereupon, Mr. Alexander and Major Wragg were appointed to examine the same. The Committee soon after made the following Report:

"The Committee appointed to examine the Treasurer's Accounts, Report: that they have found them correct, and that there is a balance in his hands of $12.

"The Committee beg leave further to report: that it appears from the Treasurer's books, there is due to the Fund for defraying the ex-

penses of the Convention, the sum of $804. This accumulation of arrears is, probably, owing to the fact, that several of the country Parishes have frequently been for years, without a Lay-Delegation in the Convention. The arrears thus remain unpaid, and, in many instances, now amount to considerable sums. If these arrears could be collected, and the future payments of $5 annually be regularly made, a fund would soon be raised sufficient to defray the expenses of the Convention, without any further contribution.

"The Committee, therefore, respectfully submit the following Resolution: Resolved, that the Treasurer be directed to send the Report of the Committee to such of the Parishes as are in arrears to the Convention Fund, informing them of the amount which they severally owe, and requesting them to pay the same, as soon as may be convenient."

The following Parochial Reports, required by the 45th Canon of the General Convention, having been presented to the Bishop, were severally read:

St. Michael's Parish.

The Right Rev. Nathaniel Bowen, D. D. Rector.
The Rev. Frederick Dalcho, M. D. Assistant Minister.

Baptisms—White Children, 20; Coloured, 5: Total, 25. *Marriages*—White, 11; Coloured, 6; Total, 17. *Burials*—27 Whites. *Communicants*—Whites, 330; Coloured, 44, as nearly as can be ascertained: Total, 374. *Non-Communicants*—Whites, 315; Coloured, about 60: Total, 375. *Children* under 14 years—White, 330. *Families*—260. *Children catechised* 10 days—75 White. *Confirmed* by the Bishop—White, 10. *Teachers* in the Sunday School—White, 24. Number of *Scholars*—White, 124; Coloured, 56: Total, 180. *Public Worship* held on 52 Sundays, and on 85 other days: whole number of times, 191.

Remarks—Sermons have been preached as usual, and collections made, in aid of the "Bishop's Common Fund;" and the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina." The quota of this Church to the "Bishop's Common Fund," has been paid. The Sunday School continues to flourish; and the Coloured School has increased under the care and instruction of several pious ladies of the Congregation. The Sunday School Library contains 345 volumes, and may, in part, be considered as an useful and interesting Parish Library, adapted to the use of the Congregation generally. There is a Sunday School Society belonging to the Church, auxiliary to the "Diocesan Sunday School Society of South-Carolina." The Children were catechised as usual, on every Sunday in Advent and Lent. Lectures were delivered twice a week during those seasons, and likewise, on every Wednesday in the summer and autumn; and to the young persons who were preparing for Confirmation. Several Communicants have been removed by death within the year, and some have been added. The whole number of Communicants not, perhaps, perfectly ascertained. There are, probably, a few

more than stated. Sittings in this Church, many fewer, both for White and Coloured people, than in either of the other Churches. The Congregation as to Coloured people, is becoming less in numbers than it was, chiefly, it is supposed, for want of better accommodation at worship.

St. Philip's Parish.

The Rev. Christopher E. Gadsden, D D. Rector.
The Rev. Allston Gibbes, Assistant Minister.

Baptisms—White Adults, 2; Coloured, 8: Total Adults, 10. White Children, 30; Coloured, 24: Total Children, 54. Total of Baptisms, 64. *Marriages*—White, 19; Coloured, 11: Total, 30. *Burials*—White, 46; Coloured, 30: Total, 76. *Communicants*—White, 320; Coloured, about 190: Total, 510. *Non-Communicants*—White, 390; Coloured, cannot be ascertained. *Children* under 14 years—White, 392. *Families*—White, 317. *Children catechised*, 30 days—White, about 100: Coloured, about 30: Total, 130. *Confirmed* by the Bishop—White, 26; Coloured, 13: Total, 39. *Teachers* in the Sunday School—White, 31; Coloured, 11: Total, 42. Number of *Scholars*—White, 170; Coloured, 100: Total, 270. *Public Worship* held on 52 Sundays, and 93 other days: whole number of times, 202.

Remarks—Our "Sunday School Society" have recently purchased a building for the use of the Schools, in which the Library will be placed, and the meetings of our Societies, and a week day School *may be* held. It is a four-story house, containing eight rooms, situated on Philadelphia-street, to the east of the Church, and conveniently accessible to and from the same, by a paved walk. A charter of incorporation has been obtained, to enable the Society to hold this property; to meet the payment for which, they rely altogether on the liberality of the members of the Congregation; some of whom have led the way generously. It is reasonably hoped, that by these measures, our Sunday Schools will be enlarged, and rendered more efficient, and while the inconveniences of having them in the Church are obviated, we trust, that, as the building is so contiguous, the useful associations connected with the scenes of the sanctuary will be retained. Our Library, according to the report of the Librarian, contains 316 volumes, and 234 tracts, several having been added during the year. Three of the Teachers belong to both Schools, and therefore the whole number is only 39. Fifteen of the Children have had clothing given to them this year. Of those excellent works, the "Children's Magazine," and the "Family Visiter," 100 copies of the former, and 24 of the latter are taken by our "Sunday School Society." The net income of the "Gregorie Society of St. Philip's Church," (a sewing Society instituted to aid religious and charitable objects) this year was, from articles sold, $67.68¾; contributions, $48: Total, $115.68¾:—Total since its institution, nearly $1200.

Sermons have been preached in behalf of the "Society for the Advancement of Christianity in South-Carolina," and the Society for

the relief of the Widows and Orphans of our Clergy; and a collection was made at the Church doors for the first named Society.

The Sermon "on the nature and duties of the Episcopal office," will be preached; and the quota of our Congregation to the "Bishop's Common Fund," has been paid.

The candidates for Confirmation (in number greatly exceeding those of the preceding year) were instructed in the Church for several weeks preparatory to their admission to that solemn ordinance.

St. Paul's Church, Radcliffeborough.

The Rev. Christian Hanckel, Rector.

Baptisms—White Adult, 1; Coloured, 1: Total, 2. White Children, 34; Coloured, 3: Total, 37. Total Baptisms, 39. *Marriages*—White, 6; Coloured, 1: Total, 7. *Burials*—White, 22; Coloured, 1: Total, 23. *Communicants*—White, 259; Coloured, 28: Total, 287. *Non-Communicants*—White, 541; Coloured, about 75: Total, 616. *Children* under 14 years—White, 445; Coloured, about 50: Total, 495. *Families*—White, 254; Coloured, about 20: Total, 274. *Children catechised* on Advent and Lent Sundays—White, about 80; Coloured, about 40: Total, 120. *Confirmed* by the Bishop—White, 2. *Teachers* in the Sunday School—White, 17; Coloured, 12: Total, 29. Number of *Scholars*—White, 115; Coloured, 58: Total 173. *Public Worship* held on each Sunday in the year; and on Wednesdays, and on the Festivals and Fasts.

Remarks—A Sermon has been preached, and a collection made for the "Bishop's Common Fund." The state of St. Paul's is of a wholesome and cheering character Its debts have been entirely paid; and there is now an income fully adequate to all its wants. A choir has been formed, which has greatly improved the singing; and the responses are more audible and more generally made. The Library has been somewhat enlarged, and most of the books are in constant circulation. A considerable number of young persons have been added to the list of communicants, and throughout the congregation there has been a manifest increase of external, and, it is hoped, a correspondent increase of vital piety. Death has bereaved us of no less than eleven Communicants in the course of the year; amongst whom, there were several of the most valued and interesting members of the Church. The Sunday School continues to prosper, and is now under the superintendence of a gentleman, who is a Candidate for the Ministry, and whose renunciation of a lucrative practice at the bar, for this holy office, gives us reason to hope that, under God's blessing, he will be a zealous and useful instrument in aiding to diffuse sound, religious knowledge, in this portion of the Saviour's vineyard.

Prince George's Parish, Winyaw.

The Rev. Paul T. Keith, Rector.

Baptisms—Coloured Adults, 8: White Children, 11; Coloured, 3: Total, 22. *Marriage*, 1. *Burials*, 6. *Communicants*—White, 57;

Coloured, 20: Total, 77. *Non-Communicants*—White, 73. *Children* under 14 years—White, 89. *Families*—White, 54. *Children catechised* 10 days—about 30 White. *Public Worship* held at the Church in Georgetown on 32 Sundays, and about 35 other days; and at North Island on 20 Sundays: whole number of times, about 87.

Remarks—Of the Communicants there have been a few deaths and removals, and four have been added of White, and eleven of Coloured persons. Steps have been taken for the establishment of a Sunday School; but owing to considerable delay in the transmission of books, I am not able to report it in operation. The same difficulty exists as heretofore, in returning an exact statement of the number of Children catechised. The Sermon "on the nature and duties of the Episcopal office," has been preached.

St. Helena Parish, Beaufort.

The Rev. Joseph R. Walker, Rector.

Baptisms—White Adults, 11; Coloured, 11: Total, 22. White Children, 20; Coloured, 2: Total Baptisms, 44. *Marriages*, 6. *Burials*, 5. *Communicants*—White, 123; Coloured, 22: Total, 145. *Non-Communicants*—46 White. *Children* under 14 years, 130. *Families*—White, 52. *Teachers* in the Sunday School—White, 9. Number of *Scholars*—White, 65. *Public Worship* held on 52 Sundays; and 113 other days: whole number of times, 217.

Remarks—I have not included in the above "times of public worship," the service exclusively for the negroes. It is held every Sunday night, is well attended, and highly encouraging. Upon the subject of the religious instruction of the slaves, there is amongst my people a deep and growing interest. According to a late arrangement, the planters themselves, every Lord's day, visit and instruct the slaves on the neighbouring plantations. During the last year, and particularly the last few months, religion has made a very decided progress in my congregation. The addition to the Communicants is large, nearly doubled. It embraces about an equal number of both sexes. The Church has "revived as the corn, and spread forth her branches as Lebanon." It is indeed almost continually our grateful and adoring language: what hath God wrought!

St. John's Parish, Berkley.

The Rev. John Jacob Tschudy, Rector.

Baptisms—Coloured Adults, 4. Children, White, 1; Coloured, 3: Total, 8. *Marriage*—White, 1. *Burials*—White, 3. *Communicants*—White, 36; Coloured, 34: Total, 70. *Non-Communicants*—63 White. *Children* under 14 years—White, 58. *Families*—White, 42. *Teachers* in the Sunday School—White, 2 Number of *Scholars*—White, 9. *Public Worship* held in St. John's Church, on 13 Sundays; in Strawberry Chapel, on 14 Sundays, and one other day; in the Pine-Land, on 18 Sundays: whole number of times, 46.

Remarks—The Sunday School was opened in Whiteville, last summer, by a pious gentleman, who was immediately joined by a pious lady. Four of the Scholars were the children of residents in the village, and the others were children of poor people in the neighbourhood. When the villagers returned to their plantations, the Sunday School ceased: but it is hoped that it will be reopened next summer. On several Sundays, the Rector was obliged to return home without having any service, the parishioners having been kept at home by the weather. During the summer and fall, however, he frequently had the afternoon service in addition. I regret that I can say nothing upon the subject of catechising; but that, I fear, will be a point unattainable in this parish for some time to come. When the Children of the planters come to a fit age to be catechised, they are sent away for their education; and the overseers, with the exception of one or two, change so frequently, that there is no having their children as subjects of this kind of instruction. Every other Sunday, I continue to go from Strawberry Chapel to Limerick, Mrs. B.'s place, where I hold the evening service, and instruct the people of colour as usual; and, I flatter myself, with some good effect. Mrs. B. generally attends with her family. A similar arrangement has been made with Mr. F. A. F. Every other Sunday, I am to go to his plantation, to hold the evening service, and to instruct his people. I commenced the day before yesterday. Mr. and Mrs. F., together with Mr. J. D., and the overseer and his wife attended. I trust I shall again report upon this interesting subject in my next parochial report. I wish it to be understood, that I receive no remuneration for this; none has been offered; neither have I asked for, nor do I desire any. My only object in this additional labour, is to unite with the pious owners to promote the salvation of that class of society. The pleasing reflections this employment affords me are not few; and the only unpleasant circumstance attendant upon it, is, that it separates me, during the winter and spring, every Sunday and Sunday-night from my home and family.

St. John's Parish, Colleton.

The Rev. Thomas House Taylor, Rector.

Baptisms—Coloured Adult, 1; White Children, 2: Total, 3. *Burials*—White, 3. *Communicants*—White, 27; Coloured, 41: Total, 68. *Children* under 14 years—White, 84. *Families*—White, 37. *Public Worship* held on 30 Sundays, and on 2 other days: whole number of times, 32.

Remarks—Since the last Convention, the Church in this Parish has been enlarged and improved, by an addition of twenty new pews. A Parish Library has also been established, under favourable auspices, and the Rector has no doubt of its being found decidedly and extensively useful. The Children of the Parish have as usual been catechised at their respective Schools, and from house to house, as opportunity offered.

Christ Church Parish.

The Rev. Andrew Fowler, Minister.

Baptisms—White Children, 6. *Communicants*—White, 11; Coloured, 25: Total, 36. *Children* under 14 years—about 24 White

Remarks—Public Worship is performed once every Sunday in the Parish Church from Advent to the 1st of June, and at my own dwelling house the rest of the year, twice every Sunday. The few families who steadily attend our public services on Sundays, are an honor to their profession, by their good behaviour, and strict adherence to the rubrics. It is, however, to be regretted, that many others who profess to be Episcopalians, never come near us; and it is to be supposed, that they who neglect the worship of God in his house, will also neglect to worship him at home.

St. Paul's Parish.

The Rev. Philip Gadsden, Rector.

Marriages—White, 1; Coloured, 2: Total, 3. *Burials*, 2. *Communicants*—White, 6. *Non-Communicants*, 26. *Children* under 14 years of age, 24. *Families*, 10. *Public Worship* held on 26 Sundays, and one other day: whole number of times, 27.

St. Paul's Church, Summerville.

The Rev. Philip Gadsden, Minister.

Baptisms—White Children, 2. *Burials*, 3. *Communicants*—White, 20; Coloured, 3: Total, 23. *Children* under 14 years, 50. *Families*, 30. *Children catechised*, on every Sunday afternoon, 12.

Remarks—Divine service was held from the last Sunday in May until the first Sunday in November inclusive, morning and afternoon. The number of worshippers exceed 100, including Christians of other denominations. Of Episcopalians particularly, and those who would attend our Church more regularly, the number does not exceed 70.

St. Bartholomew's Parish.

The Rev. Francis P. Delavaux, Rector.

Baptisms—White Children, 5. *Marriages*, 1. *Burials*, 1. *Communicants*—White, 49; Coloured, 11: Total, 60. *Children catechised*, every Communion Sunday during the summer. *Teachers* in the Sunday School—White, 4. Number of *Scholars*—White, 30; and a Bible Class of 7. *Public Worship* held on 6 Sundays at Pon Pon; 19 Sundays, and 2 other days at Ashepoo; and 23 Sundays, and 23 other days at Walterborough: whole number of times, 73.

St. Luke's Parish.

The Rev. Thomas John Young, Rector.

Baptisms—White Adults, 17; Coloured, 7: Total, 24. White Children, 12. Total of Baptisms, 36. *Marriages*—White, 9; Co-

loured, 2: Total, 11. *Burials*—White, 7; Coloured, 1: Total, 8. *Communicants*—White, 72; Coloured, 11: Total, 83. *Non-Communicants*—White, 33; Coloured, 7: Total, 40. *Children* under 14 years—White, 69; Coloured, 2: Total, 71. *Families*—White, 41; Coloured, 6: Total, 47. *Children catechised*, 4 days—White, 30; *Teachers* in the Sunday School—White, 12.. Number of *Scholars*—White, 50. *Public Worship* held in the Chapel of the Holy Trinity, on 26 Sundays, and on 50 other days; in St. Luke's Church, on 12 Sundays; at May River, on 12 Sundays, and on 11 other days; and at Gillisonville, on 1 Sunday, and 5 other days: whole number of times, 117.

Remarks—It is with gratitude to God, that the Rector reports the present state of his Parish. The Lord has indeed visited with his favour this portion of his Zion. During the past year, 57 persons (51 White, 6 Coloured) have been added to the Communion. Four Communicants have been removed by death. The Sunday School has been continued; and an association has been formed, for the religious instruction of the slave population of the Parish. A Sermon has been preached, and $55 collected in aid of the Society for the Advancement of Christianity.

Trinity Church, Edisto; and St. Stephen's Chapel, Edingsville.

The Rev. Edward Thomas, Rector.

Baptisms—White Children, 6; Coloured, 2: Total, 8. *Marriages*—White, 2. *Burials*—White, 5. *Communicants*—White, 30; Coloured, 10: Total, 40. *Non-Communicants*—White, 37. *Children* under 14 years—White, 95. *Families*—White, 26. *Children catechised*, 20 Sundays—White, 38. *Teachers* in the Sunday School—White, 5. Number of *Scholars*—White, 38. *Public Worship* held in Trinity Church, Edisto, on 30 Sundays, and on 2 other days; in St. Stephen's Chapel, Edingsville, on 22 Sundays, and on 20 other days: whole number of times, 96.

Trinity Church, Columbia.

The Rev. Edward Phillips, Visiter.

At the request of the Bishop, I visited this vacant Parish, and preached morning and afternoon of Sunday, October 30th, and morning and afternoon of Sunday, November 13th. Baptised 7 White Children, and administered the Lord's Supper to about 33 White Communicants. The Congregation appeared to have suffered no diminution of members, or of zeal. They expressed themselves deeply anxious for the regular ministrations of a Pastor. Located at the seat of government, and in the immediate vicinity of the College, this Church occupies a very commanding station in the Diocese. Its moral influence over the religious character of students, who may partake of its worship, as well as the highly interesting charge of those who more immediately compose its fold, render its pastoral office as important as it is eligible.

Church at Claremont.

The Rev. Augustus L. Converse, Rector.

Baptisms—Coloured Adults, 12; White Children, 5: Total, 17. *Burial*, 1. *Communicants*—White, 29; Coloured, 26: Total, 55. *Non-Communicants*—White, 31. *Children* under 14 years—White, 46. *Families*, 26. *Children catechised*, 5 days—White, 7. *Public Worship* held on 47 Sundays, and on 2 other days: whole number of times, 49.

Remarks—In remarking upon the condition of the Church under my care, I mention with feelings of gratitude to God, the recent addition of two persons to the former number of Communicants. At the same time I have to lament that the lukewarmness and indifference, noticed in a former report, still continues to a painful degree. I endeavoured, during the past year, to form a Bible Class, but the effort proved unsuccessful. Occasional instruction has been given, as heretofore, to the people of colour.

St. Mark's Parish, Clarendon.

The Rev. John W. Chanler, late Rector.

Families belonging to this Congregation, from 12 to 15. Number of *Children* under 14 years of age, about 15. *Baptisms*, 2. *Burial*, 1. *Marriage*, 1. *Communicants*, 9; three of the number added during the year. *Catechumens*, from 6 to 12, varying in attendance. The Rector of this Parish has resigned the charge; peculiar circumstances making it next to impossible to continue there any longer. There is no Parsonage, and it is quite uncertain when they will have one. A Sermon for the "Bishop's Common Fund," has been preached, and a collection made. Service held every Sunday, except twice or three times. Communion administered first Sunday in every month. Children have been catechised this year, from June to December.

St. Stephen's Parish; and the Chapels at the Black-Oak, and the Rocks.

The Rev. David I. Campbell, Minister.

Baptisms—White Children, 15. *Marriages*, 6. *Burials*, 7. *Communicants*---White, 50. *Families*, 50. *Public Worship* held on 32 Sundays, at Pineville, and on 2 other days; at Black-Oak, on 10 Sundays, and one other day; and at the Rocks, on 10 Sundays, and one other day: whole number of times, 56.

Remarks---In consequence of my absence for four months during the summer, the duties of the Sunday School were not resumed. The state of my health required a change of climate, and it is most gratifying to me to remark, that the Church in the village was opened by the joint services of several of the congregation, old and young, who alternately read the service and approved Sermons. Two have been added to the Communion, and public worship is generally well attended in the spring and summer, and every respect and reverence showed to the

house of God and his ordinances. Christmas, New-Year, Ash-Wednesday and Good-Friday, are the days observed besides Sunday.

The Parish of St. Thomas and St. Denis.

The Rev. Francis H. Rutledge, Rector.

Baptisms---Coloured Adults, 7; White Children, 6: Total, 13. *Burials* --White, 2. *Communicants*---White, 8; Coloured, 16: Total, 24. *Non-Communicants*---White, 12: Coloured, 90: Total, 102. *Children* under 14 years---White, 15. *Families*, 17, *Public Worship* held at the Parish Church, on 14 Sundays, and on 2 other days; and at Pompion Hill Chapel, on 11 Sundays: whole number of times, 27.

Grace Church, Moultrieville.

The Rev. Francis H. Rutledge, late Rector.

Baptisms--White Adult, 1; Children, Coloured, 1: Total, 2. *Burials*---White, 1; Coloured, 2: Total, 3. *Communicants*---White, 18; Coloured, 5: Total, 23. *Non-Communicants*---White, 30; Coloured, 12: Total, 42. *Children* under 14 years---White, 15. *Families*, 21. *Public Worship* held on 19 Sundays. A detachment from the military usually attended divine service, but not included in this report.

St. Andrew's Parish.

The Rev. Paul Trapier, Rector.

Baptisms---Coloured Adult, 1; Children, White, 1: Total, 9. *Marriage*, 1. *Burial*, 1. *Communicants*---White, 21; Coloured, 4: Total, 25 *Non-Communicants*---White, 33. *Children* under 14 years---White, 27. *Families*---White, 20. *Children catechised*, 10 days, 5. *Public Worship* held on 15 Sundays, and on one other day: whole number of times, 16.

Remarks---There having been unusual interruptions during the past year, to public worship in this Parish, the Communion has been administered only twice. The number and apparent condition of the congregation remain much as heretofore reported. The Rector having taken charge also of another Church, divine service is held in this, during the winter, only on alternate Sundays; and for the same reason, the separate instruction of the negroes has been discontinued; but this encouraging and important part of the pastoral duty will, it is hoped, be resumed in November next, when the Parsonage will, probably, be in sufficiently good repair, to admit of the Minister's residing within his cure.

St. David's Parish, Cheraw.

The Rev. Alexander W. Marshall, Rector.

I officiated twice on every Sunday, and on two other days. Baptised one Adult, and 4 Children. *Marriage*, 1. *Burials*---4 Adults,

and one Child. Communion administered on the first Sunday of every month. Number of *Communicants*---17 Whites, and 2 Coloured. Number of *Families*, 17. Number of White Adults who attend public worship regularly, 46. *Children* under 14 years, 30. Number of Sunday School Scholars, 32. Number of Teachers, 5. Number of the Coloured School, 20.

Remarks—The Children of the Congregation have not been catechised, excepting at Sunday School, as most of them reside a distance from the Church. Before the sickness of last summer, there were 7 Teachers in the Sunday School, and 60 White Scholars. The Sunday School for Blacks has been held every Sunday afternoon, immediately after divine service. The ladies of the congregation have formed a Bible, Prayer-Book, and Tract Society, auxiliary to the Society in Charleston. I have every reason to hope that my congregation advances in piety, as they are very regular in their attendance at Church. Our little flock has been called to mourn the loss of Gen. Erasmus Powe, one of its most pious and zealous members.

St. Paul's Church, Pendleton.

The Rev. Rhodolphus Dickinson, late Rector.

Baptisms—White Children, 4. *Marriage*, 1. *Remarks*—The Rector officiated for six months during the year 1831, and has resigned the office by a reciprocal arrangement. The number of Communicants as well as members of the congregation, has increased since the last report, and the Parish may be justly represented as in a prosperous state.

Prince William's Parish.

The Rev. Charles P. Elliott, Rector.

Baptisms—White Children, 6. *Marriage*, 1. *Burials*—White, 8. *Communicants*—White, 24. *Families*, 21. *Teachers* in the Sunday School, 2. *Scholars*, 7.

Remarks—The Rector entered upon the duties of the Parish in April last. Since then he has officiated regularly on Sundays, and in the summer, twice on Sundays, and once in the course of the week. In July, a new Church was erected in M'Phersonville, the pine-land settlement. The Parish is in a more prosperous state at present, than it has been since it was re-established, and its prospects more encouraging than ever.

Grace Church, Camden.

The Rev. Edward Phillips, Rector.

Baptisms—White Children, 11. *Marriages*, 3. *Burials*, 11. *Communicants*, 17. *Non-Communicants*, 47. *Children* under 14 years, 54. *Families*, 23. *Children catechised* on the 10 Sundays of Lent and Advent. *Teachers* in the Sunday School, 4. Number of *Scholars*, 20.

Public Worship held on 47 Sundays and 5 other days: whole number of times, 100.

Remarks—Divine service has been regularly held, in the mornings and afternoons of Sundays throughout the year, at the Masonic Hall of Camden. From unavoidable circumstances, the edifice of Grace Church has not, as yet, been finished. The contract with the workman limits the time for its completion to the 16th May ensuing; and the penalty consequent upon longer delay, embraces so heavy a forfeiture, as will, it is hoped, secure the prompt execution of the work. The building is of brick. It is in the Gothic style, with a turret in front for a bell. It will contain 46 pews, and a gallery for an organ. From the advanced state of the work, it is probable that the building will be ready for use before the period specified in the contract. The ladies of the congregation, animated with zeal, but *in that meek and quiet spirit which is of great price in the sight of God*, have been organized into a social, Sewing Society, for the benefit of the Church. From the proceeds of their industry, they have presented $100 to the Building Committee, to be added to the subscription list fund; and are in possession of $100 more, to be appropriated to the purchase of an organ. A Sunday School Society, auxiliary to the Diocesan Sunday School Society of South-Carolina, has been established, with the view, as is stated in its constitution, "to procure clothing for children of the School, who may be so poor as to need it, for their decent appearance at Church; books for the use of the School; and a Library of religious works, for the benefit of members and scholars." Its plan of instruction, as far as circumstances permit, embraces the system prescribed by the General Sunday School Union. The want of a suitable place for congregating coloured persons, has prevented all ministration among them. It is hoped that on the completion of the Church, this difficulty will be removed.

St. James' Church, James Island.

The Rev. Paul Trapier, Rector.

Marriage, 1. *Communicants*—White, 6. *Non-Communicants*—28 White. *Children* under 14 years, 21. *Families*, 17. *Public Worship* held on 4 Sundays, and one other day.

Remarks—This congregation was organized in March last by a few persons, who had been previously Episcopalians, and by others, who wished to unite themselves to our Church. The small wooden building, formerly a Chapel of Ease to St. Andrew's Parish, was repaired, and in April was consecrated; and a grant of it, and of the glebe attached to it, was readily and liberally made by the Vestry of that Parish. The newly formed Vestry placed their Church under the care of the present Minister, and at the last session of the Legislature of this State, they procured an act of incorporation. The building contains 13 pews, and can accommodate about 90 persons. Two pews are at present appropriated to the negroes, and a gallery, it is thought, will soon be built for them; but as yet, few of them attend, and no instruction has been given, suited to them peculiarly. The Minister

being also Rector of St. Andrew's, divine service will, probably, be held, until about the middle of March, only once a fortnight, and from that time to the close of the season, every Sunday afternoon. So far, the attendance upon public worship, and the seriousness during it, have been exemplary; and, as most of the congregation appear anxious to acquaint themselves with the doctrine and worship of our Church, they show an increasing attachment to it, and a desire to comply with all of its institutions. The Minister finds many of the Children, and several Adults, unbaptised, but has not had time to prepare the latter for admission into the Church, nor to catechise any of the former. Several persons, he hopes, will, ere long, be ready for Confirmation. The Lord's Supper has been administered once.

St. Stephen's Chapel, Charleston.

The Rev. David M'Elheran, Deacon, late Domestic Missionary.

Baptisms—Coloured Adults, 2; White Children, 7; Coloured, 2: Total, 11. *Marriages*—White, 2. *Burials*—White, 3; Coloured, 4: Total, 7. *Communicants*—White, 33; Coloured, 3; Total, 36. *Non-Communicants*—White, 80; Coloured, 40: Total, 120. *Children* under 14 years—30 White. *Children catechised*, 14 days—White, 16. *Confirmed* by the Bishop, 2. *Teachers* in the Sunday School, 8. Number of *Scholars*—White, 50; Coloured, 12: Total, 62. *Public Worship* held twice on every Sunday; and on every Thursday: whole number of times, 144.

Remarks—The number of Communicants has been diminished in consequence of some of the former worshippers, having taken pews in the other Churches; but the number of Communicants, as it relates to the primary object of the Mission, is nearly the same as formerly; though from peculiar incidental circumstances, that number must often vary considerably. The Sunday School attached to the Chapel at present, is in a flourishing condition, and, through the exemplary zeal of the present teachers, induces a hope, that the School will continue to prosper.* [The seats in the Chapel are free.]

* The following Report was received *since the adjournment* of the Convention:

Christ Church, Greenville.

The Rev. Patrick H. Folker, Rector.

Baptisms--4 Children. *Burials*--2 Adults, and 3 Children: Total, 5. *Families*, 17. *Communicants*, 14. Sunday School *Scholars*, 27. *Teachers*, 3.

Remarks-- The Church edifice is still in a rough and unfinished state. "While beauty and magnificence pervade the works of creation, to have the temple of God's residence mean and sordid, would reflect discredit on a heathen community, much more on an enlightened and privileged Christian people It was this sentiment that pervaded the breasts of the pious patriarchs of old They grieved to see themselves accommodated in splendid mansions, while the KING OF KINGS dwelt within curtains."

In addition to the gallery erected in 1830, for the accommodation of the people of colour, an excellent bell has been purchased, and preparation is making for building a neat and substantial steeple for its reception.

The Rev. Dr. Gadsden from the Committee on the General Theological Seminary, made the following Report:

The Committee on the General Theological Seminary, respectfully Report:

On the dues to the "General Fund" there has been no payment since the last Convention. The sum of $15, received during its sitting and noted in the report, has been, since its adjournment, deposited in the "Planters' and Mechanics' Bank," to the credit of the Chairman of the Finance Committee of the Seminary, Jacob Lorrillard, Esq.*

On the arrears of the "Building Fund," the following Parishes have not yet paid:

St. Paul's Radcliffeborough,	whole quota due,	$160
Edisto Island, - - -	do. -	55
All-Saints, Waccamaw, -	do. -	55
Prince George, Winyaw, -	do. -	83
Beaufort, - - - -	do. -	55
St. Mark's, Williamsburgh, -	do. -	10
Trinity Church, Columbia, -	do. -	30
St. Mark's, Clarendon, -	do. -	20
Christ Church, - - -	do. -	10
St. James', Santee, - -	do. -	33
St. Bartholomew's, - -	do. -	55
St. Matthew's, - - -	do. -	20
Greenville, - - -	do. -	10
Prince William's, - -	do. -	15
St. Stephen's, - - -	do. -	30
The Churches at the Rocks, and Black-Oak, and St. John's,	do. -	30

The Vestries of two of these, viz. Edisto and Beaufort, have objected to paying, and the Vestry of Columbia have declared their inability to pay at present. It is hoped that at some future time, these Parishes will be found both willing and able to contribute to this very important charity of the Church. From the other Parishes no reply has been received to the letters, which, by direction of the last Convention, were addressed to them on the subject.

The state of the "Bishop Bowen Scholarship," is as follows:—

Invested, as reported to the last Convention, -	$1719 25
Increase since, arising from dividends on the Bank Shares,	142 50
Present amount of the Fund, invested in Shares of the Bank of the United States, 9; of the Planters' and Mechanics', 24; and of the Union Bank, 1,	$1861 75

Received this day from Claremont, $9, to be added to this Fund.

* Since the meeting of the Convention, Mr. Thomas Fuller of Beaufort has paid his subscription, and it has been deposited as above, viz. $30; deduct commission for collecting, $1.50; Balance, $28.50.

The state of the "Bishop Dehon Scholarship," is as follows:—

Paid the beneficiary one year's salary,	$200 00	
Discount on New-York, - - -	00 25	
		200 25
Invested, as reported to the last Convention, -		3827 43
Increase, arising from the interest on Stock, Notes, &c.		75 57
Present amount of the Fund, invested in Stock, Notes, &c.		$3903 00
Balance in the hands of the Treasurer, - -		3 88½

It will afford the Convention pleasure to know that the number of students at the Seminary, greater than at any former period, is, or has been, this year, 42, one of whom is from this Diocese. That a larger proportion of the "Candidates for Holy Orders in our Church do not avail themselves of the unequalled advantages of this institution, is a matter of much regret, and surprise when we consider that the whole expense (exclusive of clothing and books) is put as low as $70.95 for the year, vacation excepted. How far the number of students is affected by the existence of three Diocesan Seminaries (one of which has been recently founded) the Committee have no means of ascertaining, but it cannot be reasonably doubted, that the diverting the Candidates from the "General Seminary" will be one of the inconveniences, we fear not the greatest one, resulting from *their* establishment.

During the year, preceding the meeting of the Trustees in July last, the Library had been increased by the donation of 24 volumes, and now contains 3550 volumes.

In a recent circular, it is stated as follows: "Upon the whole, satisfied as the members of the Standing Committee are, that they only speak the unanimous opinion of the Trustees present at the recent annual meeting, and of all who have an intimate knowledge of the existing state of the General Theological Seminary, when they declare, that it presents every facility which could be reasonably desired for acquiring the intellectual qualifications and the moral and religious discipline necessary for the sacred ministry, and under circumstances of comfort and economy of living nowhere to be exceeded; they recommend it to the attention of the members of the Church throughout the Union, and earnestly request them to make these facts well known, and to use their best exertions to induce pious and zealous young men, who are desirous of preparing for Holy Orders, to come and receive the advantages it so abundantly and freely offers them. They also solicit their devout and constant prayers for this school of the prophets, established by the highest authority of the Church, and under its control, that it may be the blessed means of sending forth multitudes of pious, faithful, and well-prepared labourers, into those extensive fields even now white unto the harvest."

In adverting to the Constitution of the General Theological Seminary, Art. III. we find that each Diocese is entitled to "one Trustee, and one additional Trustee for every eight clergymen in the same, and to one additional Trustee for every two thousand dollars of money in any way given or contributed in the same, to the Funds of the Seminary."

In this Diocese, there are 35 Clergymen, and it has paid into the Funds of the Seminary, (see page 54 of the Journal of the General Convention for 1829) $10,365.94, it is, therefore, entitled to ten Trustees, and as only seven have been appointed, three more are wanting to fill up our number.

In conclusion your Committee recommend—

I. That this Convention do nominate three Trustees to fill up the number to which this Diocese is entitled; and that the Secretary do transmit their names to the next General Convention for their confirmation.

II. That the Bishop be respectfully requested to address a letter to the Trustees of the General Theological Seminary, respectfully remonstrating, for the reasons stated at length in the Report of this Committee to the Convention of last year, against the late change in the statutes which abolishes their stated meeting, in the week preceding the triennial meetings of the General Convention.

III. That the Treasurer of the "Society for the Advancement of Christianity in South-Carolina," be, and he is hereby respectfully requested to use his best endeavours for the increase of the "Bishop Bowen Scholarship."

IV. That the Parishes who have not paid their arrears to the "Building Fund," be now called upon, and if not convenient to pay at this time, that they be and are hereby requested to transmit the amount as soon as possible, to the Chairman of this Committee.

On motion, the Report was accepted, and the Resolutions therein submitted to the Convention, were severally agreed to.

On motion of the Rev. Mr. Gibbes, the President was requested to nominate, on the part of this Diocese, three additional Trustees of the General Theological Seminary, to be approved of by the Convention: whereupon, the President nominated the Rev. Thomas H. Taylor, James Stuart, M. D. and Philip Tidyman, M. D. which nomination was approved of by the Convention.

The annual Report of the Protestant Episcopal Society, in relation to the Funds committed to them in trust by the Convention, was read, as follows:

The Board of Trustees of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," submit their Report on the "Bishop's Permanent" and "Common Fund."

From the statement of the Permanent Fund for the past year, at folio 21, it will appear that the credits for interest and dividends received during the year, amount to $617.50, three-fourths of which (or $617 50) have been transferred to the Common Fund, in pursuance of the

Resolution of Convention of the 20th of February, 1818. At the date of the last account there was a balance of $190.01 against this Fund. The investments for it since the last sitting of the Convention amount to $136. These sums, with the proportion of income transferred to the Common Fund, compose the debtor's side of the statement, and make a balance against the Fund of $190.01.

The capital of the Permanent Fund, estimated at its cost, now amounts to $10,544.25.

From the statements of the Common Fund, at folio 52, it will appear that the sum of $1200 has been paid to St. Michael's Church, for the salary of the Assistant Minister, for the year which ended on the 1st of March, 1831. A statement of the debt to St. Michael's Church will be found at folio 37, the balance of principal remaining due on the 8th of May, 1827, being $775.72.

The receipts for the Common Fund during the year ending in February, 1831, will be found at folio 52. They are the following:

1831. Feb. 9.	St. Philip's Church, for the year 1831,	$250 00
" 9.	St. John's, Colleton, do. do.	50 00
" 11.	Prince George, Winyaw, on account,	20 00
" 15.	St. Michael's, - - for 1831,	350 00
" 15.	St. Paul's, Radcliffeborough, do.	95 07
" 24.	St. James', Goose-Creek, for 1826–7, 8–9–30–31,	110 00

The above sums, together with three-fourths of the income of the Permanent Fund, transferred as above stated to the credit of this account, make up the sum of $1800.52½, of which, after deducting the sum of $1200, paid to the Assistant Minister of St. Michael's Church, and the Treasurer's commissions, there remains a balance at the credit of this fund of $556.65.

Signed in behalf of the Board,

NATHANIEL BOWEN,

President, ex-officio, of the Board of Trustees of the Society for the Advancement of Christianity in South Carolina.

Since the above account was closed, the following Churches have paid:

Grace Church, Sullivan's Island, for the years ending in 1830 and 1831,				$30
Church at Prince George's, Winyaw, on account of past years,				26
Church at St. Helena, Beaufort,	do.	do.		30
St. Helena Church, St. Helena Island,	do.	do.		20
St. David's Church, Cheraw, for the year ending in February, 1828,				10
St. John's, Colleton,	do.	do.	1832,	50
St. Philip's Church, Charleston,	do.	do.	do.	250
St. Michael's do. do	do.	do.	do.	350
St. James', Goose-Creek,	do.	do.	do.	10

The Treasurer of the Society, laid on the Secretary's table, the book of the Trust Funds, for the inspection of the Delegates concerned.

On motion of Mr. Jervey, Resolved, that the Delegates to this Convention be requested to bring to the notice of their respective Vestries, the necessity of making provision to defray the arrears due by them severally to the Bishop's Common Fund; and that the notice from the Secretary, by instruction in 1830, be repeated to such Churches as are not represented in the Convention.

On motion of Mr. Coffin, it was Resolved, that the quota of St. Helena Church, on St. Helena Island, to the "Bishop's Common Fund," be reduced to $20 annually.

On motion of the Rev. Mr. Young, it was resolved, that the Society for the Advancement of Christianity in South-Carolina, having been brought to the notice of the Convention by the Bishop in his Address, we commend that excellent charity to the liberal patronage of the Church throughout this Diocese. And as many members of the Convention have not yet enrolled themselves in the lists of this Society, a subscription paper for the same be now placed on the Secretary's table, that such members of the Convention as may be disposed to become members of the Society, may have an opportunity of doing so.

On motion of the Rev. Mr. Taylor, it was Resolved, as the sense of this Convention, that, as a periodical publication, edited by members of our Church in this Diocese, is an important means of promoting its prosperity, the "Gospel Messenger, and Southern Episcopal Register," be recommended to the patronage of the members of our Church; it being understood that the amount received from subscriptions, is not adequate to meet its necessary expenses.

On motion of Dr. Waring, it was Resolved, to add, after the word "Church," in the first of the Rules of Order, the following words, "and close with some appropriate Collects:" and, further, to strike out the whole of the 12th Rule.

The Rev. Mr. Delavaux, and the Rev. Mr. Converse, asked, and obtained leave of absence for the remainder of the session.

It was moved by Mr. Pinckney, that a special Committee of three be appointed to report on the subject of the late revivals within this Diocese.

After some remarks, it was moved to adjourn; and the Convention adjourned accordingly, to half-past 10 o'clock to-morrow morning.

Friday, February 17, 1832.

The Convention met according to adjournment. Morning Prayer was read by the Rev. Mr. Thomas, Rector of the Church on Edisto Island; and a Sermon preached by the Rev. P. T. Keith, Rector of Prince George, Winyaw. Mr. Alexander Glennie was then admitted by the Bishop to the Holy Order of Deacons.

The Convention being called to order, the proceedings of yesterday were read.

Mr. Edward H. Purcell, a Lay-Delegate from St. Paul's Church, Radcliffeborough, appeared and took his seat; the certificate of his appointment having been read on Wednesday.

Mr. Pinckney's Resolution of yesterday was called up for consideration. After some discussion, the vote was taken by orders, and the question decided in the negative.

It was moved by the Rev. Mr. Young, that the next meeting of the Convention be held in Trinity Church, Columbia. The question being taken, it was lost.

It was moved by the Rev. Mr. Young, further to amend the first Rule of Order, as amended yesterday, by adding after the word "Church," the following words, "and a Sermon." So that the Rule shall read thus:—The business of every day shall be introduced with the Morning Service of the Church and a Sermon; and close with some appropriate Collects.

On motion of the Rev. Mr. Gibbes, it was Resolved, that the Treasurer be authorized to pay to the Secretary of the House of Clerical and Lay-Delegates, the quota of this Diocese, towards defraying the contingent expenses of the General Convention.

On motion, ordered, that 300 copies of the Journal be printed.

On motion, ordered, that the Treasurer do pay Mr. Richard Smith, the Sexton of St. Michael's Church, three dollars *per diem*, for his attendance upon the Convention.

No further business being before the Convention, it was moved to adjourn; whereupon, after Prayers by the Bishop, and the Blessing, the Convention adjourned *sine die*.

NATHANIEL BOWEN,

Ex-officio President of the Convention.

Attest,

FREDERICK DALCHO,

Secretary.

☞ In the printed Journal of 1831, page 30, third line from the top, for "ending on the 1st of March, 1831," read, for the year ending in February, 1830.

RULES OF ORDER,

Adopted by the Convention of the Protestant Episcopal Church in the Diocese of South-Carolina.

1. The business of every day shall be introduced with the Morning Service of the Church and a Sermon; and close with some appropriate Collects.
2. When the President shall take the Chair, no member shall continue standing, or shall afterwards stand up, unless to address the Chair.
3. The delegation of each Church, shall occupy one pew.
4. No member shall absent himself from the Convention, unless he have leave, or be unable to attend.
5. When any member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and without advancing, shall, with due respect, address himself to the President, confining himself strictly to the point in debate.
6. No member shall speak more than twice in the same debate.
7. A question being once determined, shall stand as the judgement of the Convention, and shall not again be drawn into debate, during the same session, unless with the consent of two-thirds of the Churches present.
8. While the President is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the Church.
9. No motion shall be considered as before the Convention, unless it be moved by a Minister or Delegate of one Church, and seconded by a Minister or Delegate of another.
10. When any question is before the Convention, it shall be determined on, before any new subject is introduced, except the question of adjournment.
11. The question on a motion for adjournment, shall be taken before any other, and without debate.
12. The foregoing Rules of Order shall be read at the opening of every Convention, and shall be of force unless repealed by a vote of the Convention.

CONSTITUTION

OF THE

PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE

OF

SOUTH-CAROLINA.

WHEREAS in all Societies professing Christianity, the promotion of religion should primarily engage their sincere attention, as being the sure and only means of rendering them acceptable to Almighty God, and calling down his blessings upon them. And whereas by General Conventions of the Protestant Episcopal Churches in the United States of America, a Constitution and Canons have been formed for the government and discipline of the same:

Be it therefore Resolved, that the following Constitution be agreed to, adoped, and observed, by the Protestant Episcopal Churches in this Diocese, for their government.

ARTICLE I.

Of Stated Meetings.

A stated Convention shall be held annually in Charleston, on the second Wednesday in every February, or at such time, and in such place, as shall have been determined upon by the preceding Convention: but if a sufficient number of Churches do not attend on the same day, the Representatives, whether Clergy or Laity, or any two of them assembled, shall have power to adjourn from day to day, until a quorum is formed: which shall consist of, at least, seven Churches.

ARTICLE II.

Of Lay-Delegates.

Delegates shall be elected by the respective Episcopal Churches, throughout the Diocese, from among the members of those Churches respectively, to represent them in the State Convention: the Delegates to be elected in such manner, time and numbers, as each Church shall deem proper; to serve twelve months from the time of election; who shall, before they are permitted to take their seats in Convention, produce written testimonials of their election.

ARTICLE III.

Of Ministers.

The Minister, or Ministers, of every Episcopal Church, shall always be, *ex-officio*, a member, or members, of the Convention, with a right to vote on all matters requiring the suffrages thereof, with the exception of such as involve the temporal concerns of the Churches; but the right to vote on matters involving the temporal concerns of the Churches, shall, nevertheless, appertain to such Clerical member, or members, as may be specially authorised to do so, by his, or their Vestry, or other authority of his or their Congregation, in the absence of their Lay-Delegate, or Lay-Delegates: but no Clerical or Lay-Delegate, shall hereafter represent two distinct Parishes, or shall in any case have more than one vote.

ARTICLE IV.

Of Missionaries, and Clergymen engaged in Colleges, &c.

Every Missionary of the Protestant Episcopal Church, employed in this Diocese with the approbation of the Ecclesiastical authority of the same, and every duly recognized Minister of this Church, engaged in any College, or incorporated Academy, in this Diocese, shall be entitled to all the privileges of a member of the Convention, with the exception of the right to vote.

ARTICLE V.

Of the President.

The Bishop of the Diocese shall be, *ex-officio*, President of the Convention; in his absence, a presiding officer shall be elected from among the attending members.

ARTICLE VI.

Of the Secretary and Treasurer.

The Secretary and Treasurer shall be annually chosen (and continue in office until a successor be appointed) who shall keep a true and correct Journal of the proceedings; and regular accounts of all money transactions, to be annually laid before the Convention. It shall also be his duty to give notice to each Minister and Vestry, of the time and place appointed for any stated, or special, meeting of the Convention.

ARTICLE VII.

Of the Standing Committee.

A Standing Committee, consisting of an equal number of Clergymen and Laymen, shall be appointed at every regular meeting of the Convention, for the purposes expressed in the Constitution and Canons of the General Convention, and of the Constitution and Canons of the

State Convention, who shall continue in office until another Committee be appointed. Vacancies in this Committee, caused by death, resignation or otherwise, shall be supplied by the suffrages of the remaining members.

ARTICLE VIII.

Special Meetings.

It shall be the duty of the Bishop, or in case of his absence, of the Standing Committee, to call a special meeting of the Convention, whenever he, or they, shall deem it necessary.

ARTICLE IX.

Of Voting in Convention.

In all matters requiring the suffrages of the Convention, with the exception contained in the Third Article of the Constitution, the members shall deliberate and vote as one body, but any two Clergymen, or the Delegation from any two Churches, may call for a separate vote of each Order, when the Clergy shall vote individually, (two or more Clergymen representing the same Church having one vote) and the Lay-Delegates by Churches, (a majority of each Delegation having one vote) and a majority of both Orders shall, in each case, be necessary to a decision.

ARTICLE X.

Trial of a Clergyman.

Wilful error in religion, or deviation from the Rubric of the Church; charges of viciousness of life, and disorderly behaviour, may be exhibited against a Clergyman to the State Convention; and on clear and sufficient proof thereof, by *viva voce* evidence, on oath duly administered in the Convention, or by a commission to take such, duly executed, such Clergyman shall be pronounced guilty, or not guilty, as the Convention shall determine; and the Bishop shall proceed to admonish, censure, suspend, or degrade such Clergyman, as in his judgment, the nature of the case, or the usages, or interest, of the Church may require. And he shall, in the name of the Convention, inform the Vestry, or Congregation of the Church, in which such Minister is officiating at the time, of such censure, suspension, or degradation.

ARTICLE XI.

Committees of Correspondence.

The Delegates of the several Churches to the State Convention, shall, during the recess of the Convention, be Corresponding Committees, intrusted with the duty of informing the Standing Committee, of the situation of their respective Churches; and generally, such other things as may relate to the temporal and spiritual interests of the Protestant Episcopal Churches in this Diocese.

ARTICLE XII.

Of the Admission of Churches, or Parishes, into the Convention.

Whenever a Church or Parish, not now entitled to a representation, shall be desirous of uniting with the Convention of the Church in this Diocese, they shall apply by letter to the Bishop, or when there is no Bishop, to the Standing Committee, stating the due organization of their Church, the election of their Vestrymen and Church Wardens, their means, or prospects, for the support of a Minister, and their willingness to conform to the Constitution and Canons of the General Convention, and the Constitution and Canons of the Convention of this Diocese, which are now, or hereafter may be enacted by authority of the same. And at the Convention next succeeding the receipt of such application, the Bishop or Standing Committee, shall communicate the same to the Convention, for their decision thereon. Should the Convention make a favourable decision, the said Church shall then be considered in union with the Convention of the Church of this Diocese, and Delegates therefrom may be immediately received.

ARTICLE XIII.

Chartered Rights of Churches.

No Article, Canon, Rule, or other Regulation of any General, or State Convention, shall be obligatory on any Episcopal Church within this Diocese, where the same shall be found to infringe on any of its chartered rights.

ARTICLE XIV.

Of Delegates to the General Convention.

To the intent that the Church in this Diocese should not be unrepresented in the General Convention, the Clerical or Lay-Delegate, or Delegates, who may be hereafter nominated thereto, shall, in the absence of one or more of their colleagues, be empowered to nominate and appoint, in the place of such absent Delegate, or Delegates, any citizen or citizens of this State; *Provided*, that such citizen or citizens is, or are, a member, or members, of the Protestant Episcopal Church in this Diocese: or if it be inconvenient for any Delegate or Delegates to proceed to the place of meeting, the Bishop is authorized to appoint others in their place.

ARTICLE XIV.

Of Rites and Ceremonies.

"The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America," shall be used in this Diocese.

ARTICLE XVI.

How the Constitution shall be Altered.

No one of these Articles shall be altered or repealed, nor shall any Article be adopted, unless such alteration, repeal, or new Article, be proposed at one Convention, and be concurred in by two-thirds of the Churches present, at a subsequent Convention.

CANON I.

On making Collections for the Bishop's Fund.

Every Minister having a Parochial Charge in this Diocese, or his Assistant, shall, from time to time, at his discretion, preach in every Church under his care, a Sermon on the nature and duties of the Episcopal Office: and the Vestry of each Church are requested to make a collection, annually, in aid of the Bishop's Common Fund; or, in lieu of such collection, the Minister and Vestry of such Church may substitute an annual contribution.—*Passed* 1822. *Amended* 1826.

CANON II.

Providing for an accurate view of the state of the Church.

Every Minister having a Parochial Charge in this Diocese shall, at or before the meeting of every Annual Convention, deliver, or transmit, to the Bishop, or where there is no Bishop, to the President of the Convention, an accurate statement in writing, of the number of Baptisms, Burials, and Marriages in his Parish or Church, during the year ending on the 1st of January preceding; specifying the number of places where, and how often in each, Divine Service is held, the number of Families, Communicants, Adults, and Children, under 14 years, attending, or belonging to the same, the number catechised by him, and on how many Sundays: whether there be any Sunday School, and if any, the number of Children, and Teachers, and the subjects of instruction in the same; and generally, all such other matters as may tend to throw light on the state of the Church under his care; which reports shall be laid before the Convention, and entered on the Journals, conformably to the 45th General Canon.—*Passed* 1825.